

**A broken system:
Why the number
of American
Indians and
Alaska Natives...**

-More on pg.14

**'Reservation Dogs' Cast
Brings Indigenous
Voice to 2021 Emmy
Awards**

-More on pg.19

COLUMN

LARRY'S CORNER

**A confusing
Statement**
Read more
about it

More on Page 13

COMMUNITY

**National
Domestic
Violence
Month**

More on Page 4



October 6, 2021

Volume 29

Number 19

75° / 56°
Cloudy

~Est. 1987 • OFFICIAL NEWSPAPER OF THE HOPI TRIBE • NEWS SOURCE FOR THE HOPI PEOPLE~

Hopi General Election Set for November 11, 2021

Hopi Elections Office Issues Notifications Regarding Election



More on Page 3

From left to right: Timothy L. Nuvangyaoma from Mishungnuvi Village and David N. Talayumtewa from Kykotsmovi Village and those vying for Vice Chairman include Craig Andrews from Mishungnuvi Village and Clark W. Tenakhongva from Hotevilla Village. All candidates competing for both Hopi Chairman and Hopi Vice Chairman in this year's Hopi election.

HOPI TUTUVENI
PO BOX 123
KYKOTSMOVI, AZ 86039
1110-01600-7460

ADDRESS SERVICE REQUESTED



A check in: Six months as Interior Secretary

-More on pg.22

Little Colorado River Water Rights Litigation Special Master and LCR Adjudication Attorneys Visit Hopi

Summary of Site Visit to the Hopi Reservation



Lilian Dennis, Temporary CSA for Hotevilla village shows the group around the Hotevilla springs (Picture by original sender)



Ivan Sidney talks to the group about the oral history of the villages and the tribe (Picture by original sender)



The group going to Walpi to tour the village and to over look the HAMP project being conducted below the mesa (Picture by original sender)



Michael Elmer talks to the group at Moenkopi spring Susungva (Picture by original sender)

Submitted by: Hopi Tribe Water & Energy Committee

Kykotsmovi, Ariz. – September 30, 2021 On September 9-10, 2021, the Hopi Tribe hosted a site visit to the Reservation in connection with the ongoing Little Colorado River water rights litigation. The Special Master, who presides over the LCR adjudication, attended along with attorneys representing the Hopi Tribe, the United States, the Arizona State Land Department, the LCR Coalition, the Salt River Project, the City of Flagstaff, and the Navajo Nation. The site visit was an opportunity for the Special Master and the parties to view some of the Reservation's historic sites and villages while also observing its water infrastructure, springs, and agricultural fields.

The morning of the first day, Mr. Max Taylor and Mr. Michael Elmer took the group to the Upper Moenkopi Community Center and to Susungva Spring. They then walked through Lower Moenkopi before observing Pasture Canyon and the agricultural fields situated along Moenkopi Wash.

Later, the group traveled with Mr. Taylor to Third Mesa

where they met Ms. Lillian Dennis and visited the Hotevilla Spring and terrace gardens. The next stop was Baccavi where Mr. Clifford Qotsaquahu showed the group the gardens and the village square. The group then visited the village of Old Oraibi where Ms. Beatrice Norton and other representatives showed the group the newly drilled well and traditional cisterns.

After leaving Oraibi, the group met Chairman Timothy Nuvangyaoma, Vice Chairman Clark Tenakhongva, and other tribal leadership members at the tribal chamber in Kykotsmovi. The Chairman explained the structure of the Hopi Tribe's government and how the Tribe managed to navigate the COVID-19 pandemic. That concluded the parties' first day.

On the second day, Mr. Taylor led the group to Second Mesa, where the Chairman's mother welcomed the visitors into her home in Mishongnovi. The group then toured Second Mesa Day School. They observed students and educators and were informed on the importance of preserving the Hopi language for the next generation. The Vice Chairman then invited the Special Master and the

group to visit his corn field and examine the current crop.

Later, Mr. Ivan Sidney welcomed the group to First Mesa. Mr. Sidney presented an oral history of the villages and the Tribe and described the importance of Hopi historic sites. The group was treated to a special tour of Walpi, led by Ms. Meredith Qotswisiwma and Mr. Brannon Sidney. The guides explained the significance of returning to Hopi for ceremonies and the importance each clan serves to Hopi history and ceremonial life. From atop Walpi, the group could see the progress of the Hopi Arsenic Mitigation Project pipeline.

The group then took a quick driving tour of Keams Canyon and Keams Lake before heading to Hopi High School to meet once again with the Chairman, the Vice Chairman, and other tribal representatives. The Chairman closed the visit by expressing the importance of the Hopi way of life. The Vice Chairman offered vegetables from his garden, which the group enjoyed as they said their farewells and headed back to Phoenix.

Hopi General Election Set for November 11, 2021

Hopi Elections Office Issues Notifications Regarding Election

By: Romalita Laban, Managing Editor

Kykotsmovi, Ariz. – Tuesday, September 28, 2021, Karen Shupla, Registrar Hopi Elections Office notified recipients on the Hopi Tribe's "All list" and others, via email with Subject: Voter Information- Hopi Elections Office."

In the email notification, Shupla sent a very general message noting, "*REMINDER – HOPI TRIBAL GENERAL ELECTIONS WILL BE HELD ON NOVEMBER 11, 2021. WHICH IS ALSO A NATIONAL HOLIDAY- VETERANS DAY. Please keep in mind and remind others that ALL MAIL IN BALLOTS will need to be in the KYKOTSMOVI POST OFFICE no later than NOVEMBER 10, 2021 DUE TO THE HOLIDAY, the Hopi Election Board CANNOT RETIRVE ANY MAIL ON A HOLIDAY.* if you have any questions please contact our office at 1-928-734-2507/2508."

Along with the email, two flyers and a Hopi Tribal Voter Registration Form were included. To aid the Hopi Elections Office in the democratic process of holding elections, the Hopi Tutuveni is publishing the attachments received from Shupla. All the information received is in this current October 6, 2021 publication. The information notes that candidates vying for Chairman include incumbent Timothy L. Nuvangyaoma from Mishungnuvi Village and David N. Talayumtewa from Kykotsmovi Village and those vying for Vice Chairman include Craig Andrews from Mishungnuvi Village and Clark W. Tenakhongva from Hotevilla Village.

Tutuveni has been providing updates and information regarding the upcoming 2021 Hopi Tribal Elections for Chairman and Vice Chairman by making contact with the Hopi Elections Office staff. We've provided opportunities for press releases and ad placements however we have not received contact or inquiry from the Elections Office to advertise which may be an indication of a limited advertising budget.

Hopi Tutuveni staff made contact with the Hopi Elections Office on Thursday, September 9, 2021 via email and to follow up on previous inquiries made on August

23rd and August 25th about how many early votes were cast and from which precincts the votes came from during the Early Voting dates set for August 16th through August 27, 2021.

Shupla responded to the August 23rd email on August 25th noting, "...the turn out for early voting in the villages have been good in most areas. I don't have the numbers right at hand."

No other responses have been received to those particular inquiries and although the Un-Official results have been received, it cannot be deciphered how many voters actually turned out to vote on September 9, 2021 versus those that cast early votes from August 16-27, 2021.

Due to the coronavirus pandemic the Hopi Elections Board determined "EARLY VOTING SITES" for the Hopi Reservation as another opportunity for the general public to get their votes in however, it cannot be determined if those efforts brought in more or less voters during previous election years when there weren't pandemic concerns present.

Hopi Tutuveni reported about the Primary Election resulting in a grand total of 945 votes being cast by eligible voters. The grand total of 945 cast votes less the 283 EV-MOBILE, EV-OFFICE, and ABSENTEE votes combined, leaves 662 votes being cast in the KEAMS CANYON, FIRST MESA, SIPAULOV, SHUNGOPAVI, KYKOTSMOVI, ORAIVI, HOTEVILLA, BACAVI, UPPER MOENKOPI category areas, representing 70.0% of all the votes cast.

Of the 945 grand total votes, 298 votes were cast in favor of David Norton Talayumtewa, 291 votes were cast in favor of Timothy Loren Nuvangyaoma, 286 votes were cast in favor of Andrew Stephen Qumyintewa and 70 votes were cast for Alfred Lomaquahu, Jr.

According to Shupla, the votes listed would be considered Un-official until September 16, 2021. The deadline for challenges to the results were to be filed by September 15, 2021. Since that date no challenges were reported by the Election Board which has since certified the results as official on September 16, 2021. Candidates who received

the most votes were placed on the General Election Ballot, along with the Vice Chairman Candidates; Craig Andrews – Village of Mishungnuvi and Clark Wayne Tenakhongva – Village of Hotevilla.

In accordance with the Hopi Election Ordinance, when there were only two candidates for the Vice Chairman seat, the names of those two would not be listed on the Primary ballot and would be placed on the General Election Ballot.

Eligible Members who can vote in the Hopi Tribal Elections are:

- Hopi: Be a member or eligible for membership in the Hopi Tribe as set forth in Art. II of the Constitution and By-Laws of the Hopi Tribe; and

- Age: Be eighteen (18) years of age or older on Election day, per Election Ord. #34

The Hopi Election Board encourages all eligible Hopi Voters to update their voter information. IF you are a new voter, IF you have moved away or back to the Hopi reservation and have a change of address, IF you have changed your name or IF you just want to update your voter information you may contact the Hopi Tribal Registrar.

The DEADLINE to request an Absentee Ballot expires just two days after this article is being written, that being: Thursday, September 30, 2021.

Information is available on the Hopi Election's webpage on the Hopi Tribe's website at: <https://www.hopi-nsn.gov/tribal-government/hopi-elections-office/>

The Voter Registration Form and other Hopi Elections Office information are also available at the link. The Hopi Elections Office physical address is: SW corner of AZ State Hwy 264, B.I.A. Indian Route 2 (Leupp road) MP 47.7 Kykotsmovi, Ariz., 86039

For more information contact the Hopi Elections Office at: (928) 734-2507 or (928) 734-2508. The Fax line number is: (928) 734-1257. Email inquiries can be sent to: kshupla@hopi.nsn.us



POLLING SITES**VOTE HERE**

NOVEMBER 11, 2021
POLLS OPEN:
7:00AM - 7:00PM



KEAMS CANYON COMMUNITY CHURCH
FIRST MESA BAPTIST CHURCH
SIPAULOVY YOUTH/ELDERLY CENTER
MISHUNGNOVI COMMUNITY CENTER
SHUNGOPAVI COMMUNITY CENTER
KYKOTSMOVI YOUTH/ELDERLY CENTER
ORABI LEARNING CENTER
BACAVI COMMUNITY CENTER
HOTEVILLA YOUTH/ELDERLY CENTER
UPPER MOENKOPI COMMUNITY CENTER
LOWER MOENKOPI COMMUNITY CENTER

GENERAL ELECTION DAY**NOVEMBER 11, 2021****7:00AM - 7:00PM****CONTACT US**

Hopi Elections Office
PO Box 553
Kykotsmovi, Arizona 86039

Physical Location:
At the corner of AZ State Highway 264
& B.I.A. Rt. 2 - MP 47.8
Kykotsmovi, Arizona

Phone: (928)734-2507/2508
Fax: (928)734-1257
Email: KShupla@hopi.nsn.us

**2021
HOPI TRIBAL
ELECTIONS**

General Election
November 11, 2021

**HOPI ELECTIONS**

*Your Vote -
Your Voice of Choice*

DID YOU SAY I CAN VOTE EARLY?Early voting sites for General Elections**EARLY VOTING STARTS AT 10AM - 4PM**

- * **OCTOBER 18, 2021**
First Mesa - Circle M
- * **OCTOBER 19, 2021**
Second Mesa - Secakuku Store
- * **OCTOBER 20, 2021**
Kykotsmovi Plaza Entrance
- * **OCTOBER 21, 2021**
Hotevilla Youth/Elderly Center
- * **OCTOBER 22, 2021**
Moenkopi Legacy Inn

**EARLY VOTING AT THE HOPI ELECTIONS
OFFICE FOR GENERAL ELECTIONS**

IN OFFICE VOTING 8:30AM - 4:30PM
* **OCTOBER 25 - 29, 2021**

VOTE**CANDIDATES FOR CHAIRMAN**

TIMOTHY L. NUVANGYAOMA
MISHUNGNOVI VILLAGE



DAVID N. TALAYUMPTWEA
KYKOTSMOVI VILLAGE

CANDIDATES FOR VICE-CHAIRMAN

CRAIG ANDREWS
MISHUNGNOVI VILLAGE



CLARK W. TENAKHONGVA
HOTEVILLA VILLAGE

**WHO CAN VOTE IN THE
HOPI TRIBAL ELECTIONS?**

ARE YOU 18 YEARS OLD OR OLDER
ON OR BEFORE ELECTION DAY?
If you answered **YES, YOU** can vote.

ARE YOU AN ENROLLED MEMBER OF
THE HOPI TRIBE?
If you answered **YES, YOU** can vote.

DO YOU LIVE ON THE HOPI
RESERVATION AND ANSWERED **YES**
TO ANY OF THE ABOVE QUESTIONS?
YOU can vote at any Early Voting site or at any
one of the Election Day Polling Sites on the Hopi
Reservation.

DO YOU LIVE OFF THE HOPI
RESERVATION OR ARE YOU GOING
TO BE AWAY FROM ELECTION DAY?



HOW CAN I VOTE WHEN I WILL BE
AWAY FROM MY POLLING SITE ON
ELECTION DAY?

YOU can fill out a Voter Registration Information
Form and request for an **ABSENTEE BALLOT**
FOR THE GENERAL ELECTION.

Please call the Hopi Elections Office at
(928)734-2507/2508 or
email KShupla@hopi.nsn.us or check out
HopiTribe-nsn.gov for a form.

National Domestic Violence Awareness month

FOR IMMEDIATE RELEASE

Submitted by: Bernadean Kachinhon-
gva, Mentor – Hopi Substance Abuse
Prevention Center

Kykotsmovi, Ariz. - September 29, 2021 The Hopi Substance Abuse Prevention Center (HSAPC) would like to shed light on October's National Domestic Violence Awareness month. October was first declared as National Domestic Violence Awareness month in 1989 and has been a time to acknowledge domestic violence survivors, and also be a voice for its victims. Supporters can also wear purple during the month of October.

Domestic Violence is prevalent in every community and affects all people regardless of age, socio-economic status, sexual orientation, gender, race, religion, or nationality. One may experience emotional abuse accompanied by controlling behavior, eventually leading to physical violence. Domestic violence can result in physical injury, psychological trauma, and even death. The devastating consequences of domestic violence can cross generations and last a lifetime.

HSAPC wants to share there is hope and light for all who are affected by Domestic Violence. In recognition of Domestic Vi-

olence Awareness month, HSPAC will be providing a free six-week Domestic Violence class via Zoom utilizing the ACCI Lifeskills curriculum. The purpose of this class is to help anyone interested in understanding how their emotions and actions impact their behaviors. The class will be held on Mondays and Thursdays starting October 04, through November 11, 2021, from 10 a.m. to 12 p.m. Anyone interested in attending the class can reach out to Bernadean at 928-514-7848 or Racheal at 928-380-7409.

Other programs which can provide more information include the following:

Hopi Domestic Violence Program at 928-734-1115 or 1116, or via email at lwerito@hopi.nsn.us. HTWECA can provide further information by calling 928-225-7029

Arizona Coalition to End Sexual and Domestic Violence (ACESDV) 1-800-782-6400

National Domestic Violence Hotline 1-800-799-SAFE (7233)/ TTY 1-800-797-3224

Strong Hearts Native Hotline: 1-844-656-HOPE (4673)

Love is Respect (young adults): 1-866-331-9474

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Hopi Tutuveni?**

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Are you confused on how to advertise in the local newspaper? The Hopi Tutuveni can help you. With our friendly staff to help you with your advertisement, advertising is now made Easy!

Call 928-734-3281

The Hopi Tribe Enters into Mutual Aid Agreements with Arizona Department of Public Safety, Navajo Nation Police Department and Navajo County Sheriff's Office

FOR IMMEDIATE RELEASE
Submitted by: Hopi Law Enforcement Services

Kykotsmobi, AZ – On September 21, 2021, Chief of Police Virgil J. Pinto presented three Mutual Aid Agreements to the Hopi Tribal Council. These Mutual Aid Agreements were started upon at the request of Hopi Tribal Leadership dating back to 2011. Hopi Tribal Council approved all three agreements with a majority vote in favor of approving the agreements.

Previous work on the agreements, prior to 2019, was halted as the Hopi Tribe was utilizing the Bureau of Indian Affairs – Office of Justice Services (BIA-OJS) Law Enforcement and the Tribe could not enter into agreements on behalf of the BIA-OJS. In 2019 at the time of the contracting of law enforcement, Chief Pinto and his leadership team made it a priority and goal to complete the much needed agreements. The Hopi Law and Order Commission also tasked the Hopi Law Enforcement Services to complete the agreements.

The importance of entering into the Mutual Aid Agreements with the surrounding partnering agencies is to provide efficient, effective, and cooperative law enforcement for the Hopi Tribe and the partnering agencies. It covers Officers who are responding to the Hopi Jurisdiction for assistance and vice versa. Each department is liable for their own Officers, and having the Mutual Aid Agreements in place ensures the protection of each agency.

The first Mutual Aid Agreement between the Hopi Tribe and the Arizona Department of Public Safety was passed after a lengthy discussion in Hopi Tribal

Council. This agreement will allow for effective law enforcement of criminal and traffic laws of the Hopi Tribe and the State of Arizona. Hopi Law Enforcement Services requests AZ DPS trooper assistance with vehicle accidents, enforcement of state traffic laws on state highways 264 and 87, and at times commercial vehicle enforcement.

The second Mutual Aid Agreement is between the Hopi Tribe and the Navajo Nation. This agreement will allow for law enforcement and emergency medical services personnel to cross reservation boundaries to render aide when requested by either the Hopi Tribe or Navajo Nation. This agreement will benefit those living in the Moenkopi villages and Yuwehlopaki.

Lastly, the final Mutual Aid Agreement is between the Hopi Tribe and the Navajo County Sheriff's Office. This agreement will allow for effective law enforcement of criminal and traffic laws of the Hopi Tribe and the State of Arizona. The Hopi Law Enforcement Services works closely with the Navajo County Sheriff's Office for training, technical assistance and emergency services.

The Hopi Law Enforcement Services will continue to work on securing two more Mutual Aid Agreements with the Coconino County Sheriff's Office and the Winslow Police Department.

Chief Pinto states, "Although we have continuously worked together with all these agencies, having the Mutual Aid Agreements solidifies and reinforces our efforts to work effectively with our surrounding agencies." HLES thanks Hopi Tribal Council for supporting these initiatives as it supports the HLES mission, vision and five year strategic plan.



Intermountain Centers
is hiring **Caregivers** in Chino Valley, AZ

We have several full-time openings, working in a group home with adults who need your help with their daily living needs.

Most schedules can be structured in a 7 days on shift and 7 days off shift system, to allow for caregivers to come and stay 7 days before leaving for 7 days off.

Requirements:

Must be 18 or older.

Must possess or obtain Level 1 fingerprint card.

All other trainings will be provided.

Please call Shirley Myrick to inquire and/or schedule an interview.

928-636-2881 x 1611

Or Manuel Humeyestewa at 928-713-8465

Rate of pay is \$13.50 (Overtime likely)

Medical, Vision, Dental, 401k (and more) benefits for Full Time employees.

Visit intermountaincenters.org > choose careers > use filter to select Chino Valley openings for further information.

If you need help with this, please contact Shirley or Manuel

**Would you like to put your
legals into the Newspaper?
For a single price you can put your legals
into the Hopi
Tutuveni
Call 928-734-3283 to find out how**

PUBLIC SERVICE ANNOUNCEMENT



HOPI SENOM TRANSIT SERVICE & SAFETY PLAN

Hopi Senom Transit will resume transit services on Monday, August 2, 2021, with limited routes and services. This plan will be in effect until further notice.

Hopi Senom Transit Office

The Transit office will be closed to the public. Customer service is available by phone Monday through Friday from 8:00AM – 5:00PM at 928-734-3232.

Safety on the Bus

- No Mask, No Ride. Drivers will have masks available.
- Temperatures will be taken prior to entering the bus. A person with a temperature of 100 F or higher will not be allowed to board the bus.

• Essential Trips Only: Medical Appointments, Employment, Education, Groceries & Shopping.

- Social Distancing on the bus will be enforced until the bus is filled to 75% capacity.
- As of 9/10/2021, children 12 years and older will be permitted on all routes
- Hand sanitizer and disinfecting wipes will be available on the bus.
- No Fares will be charged for the duration of the COVID-19 Emergency on Hopi.

Transit Route Changes – See Attached Route Schedules for Changes

• Four routes will run daily: Flagstaff, Winslow, Keams Canyon and Middy. The Tuba City Route is cancelled until further notice.

• As of 8/23/2021, the Flagstaff Route again has two stops in Flagstaff. The bus will stop at Kachina Square at 9:50am and at 2:50pm and at the Greyhound Bus Station at 10:05am and at 3:05. Daily departures from Greyhound/Flagstaff to Kykotsmovi will be at 10:15am and at 3:15pm.

• There will be one trip to Winslow daily. There will not be a stop at Dilkon until further notice.

- The Keams Canyon and Middy Routes will run as usual.
- All drivers will radio in when their bus has reached the 75% capacity passenger limit. No more passengers will be allowed on the bus once the bus reaches the 75% capacity limit.

• Buses will not enter Villages with closure orders. The bus stop for Mishongnovi/Sipaulovi will be at the Honani C- Store.

• We will buy back unused bus passes that were sold in 2020. Only the original purchaser will be refunded for the unused pass.

Refusal of Service

Hopi Senom Transit reserves the right to refuse service to anyone and will refuse service to any person who is intoxicated or under the influence of drugs or other substances, may be dangerous or disruptive or for any other reason that may create harm or make the trip unsafe or uncomfortable to other passengers, the driver or the vehicle. Any person who is refused service under the Refusal of Service policy will not be allowed to ride any Hopi Senom Transit bus for the duration of the COVID-19 Emergency at Hopi.

For More Information: Call Hopi Senom Transit at 928-734-3232 from 8:00am-5:00pm, Monday through Friday.

REVISED 9/16/2021



FLAGSTAFF ROUTE SOUTHWEST BOUND

	AM	PM
Hopi Tribal Complex	8:10	1:10
Sand Spring Junction	8:45	1:45
Tolani Lake Junction	8:50	1:50
Leupp Store	9:00	2:00
Star School Junction	9:20	2:20
Kachina Square	9:50	2:50
Greyhound Bus Station	10:05	3:05

NORTHEAST BOUND

	AM	PM
Greyhound Bus Station	10:15	3:15
Star School Junction	10:35	3:35
Leupp Store	11:10	4:10
Tolani Lake Junction	11:25	4:25
Sand Spring Junction	11:30	4:30
Hopi Tribal Complex	12:00	5:00
Hopi Senom Transit Office	(928) 734-3232	
Office Hours	8:00am – 5:00pm Monday – Friday	
Updated	9/13/2021	

Want to Advertise with the Hopi Tutuveni?

Are you confused on how to advertise in the local newspaper? The Hopi Tutuveni can help you. With our friendly staff to help you with your advertisement, advertising is now made Easy!

Call or email today.

Call 928-734-3281



IRS: Drought-stricken farmers, ranchers have more time to replace livestock

FOR IMMEDIATE RELEASE

IR-2021-193, Sept. 24, 2021

WASHINGTON – Farmers and ranchers who were forced to sell livestock due to drought may have an additional year to replace the livestock and defer tax on any gains from the forced sales, according to the Internal Revenue Service.

To qualify for relief, farmers or ranchers must have sold livestock on account of drought conditions in an applicable region. This is a county or other jurisdiction designated as eligible for federal assistance plus counties contiguous to it. Notice 2021-55, posted today on IRS.gov, lists applicable regions in 36 states and one U.S. territory.

The relief generally applies to capital gains realized by eligible farmers and ranchers on sales of livestock held for draft, dairy or breeding purposes. Sales of other livestock, such as those raised for slaughter or held for sporting purposes, or poultry, are not eligible.

The sales must be solely due to drought, causing an area to be designated as eligible for federal assistance. Livestock generally must be replaced within a four-year period, instead of the usual two-year period. The IRS is authorized to further extend this replacement period if the drought continues.

The one-year extension, announced in the notice, gives eligible farmers and

ranchers until the end of their first tax year after the first drought-free year to replace the sold livestock. Details, including an example of how this provision works, can be found in Notice 2006-82, available on IRS.gov.

The IRS provides this extension to eligible farmers and ranchers who sold livestock on account of drought conditions in an applicable region that qualified for the four-year replacement period, if the applicable region is listed as suffering exceptional, extreme or severe drought conditions during any week between Sept. 1, 2020, and Aug. 31, 2021. This determination is made by the National Drought Mitigation Center.

As a result, eligible farmers and ranchers whose drought-sale replacement period was scheduled to expire on Dec. 31, 2021, in most cases now have until the end of their next tax year to replace the sold livestock. Because the normal drought-sale replacement period is four years, this extension impacts drought sales that occurred during 2017. The replacement periods for some drought sales before 2017 are also affected due to previous drought-related extensions affecting some of these localities.

More information on reporting drought sales and other farm-related tax issues can be found in Publication 225, Farmer’s Tax Guide, available on IRS.gov.

The Hopi Cultural Preservation Office and the Office of the Vice Chairman awarded \$82,609 grant to implement the American Rescue Plan (ARP) Native Language Project

FOR IMMEDIATE RELEASE

Submitted by: Daryn Melvin, Office of the Vice Chairman

Kykotsmovi, Ariz. – September 27, 2021 The Hopi Cultural Preservation Office (HCPO) and the Hopi Office of the Vice-Chairman will begin work on a new Hopi Language project, made possible through funding from the American Rescue Plan, and distributed through the Administration for Native Americans.

The project will see the development of new instructional material which will focus on a common core of words and grammatical structures to attain proficiency in the Hopi Language and help Hopi individuals to better understand and grasp the language. Historical audio recordings of Hopi speakers currently housed at the American Philosophical Society (APS) in Philadelphia will be used in this Hopi Language project and new recordings of current Hopi speakers will also be created as necessary. Recordings will then be paired with an introductory language-learning curriculum designed to ensure that learners have good control of the high-frequency vocabulary and grammatical conversations. Upon completion this instructional material will then be made accessible to

the Hopi community.

“The HCPO welcomes the participation of speakers from all the Hopi villages,” said Stewart B. Koyiyumtewa, Program Manager of the Hopi Cultural Preservation Office. “Hopilavayi is at a crossroads. There is less transmission of the language within families and homes, across all Hopi villages. Despite the dedicated and tireless work of the Hopi Cultural Preservation Office staff and Hopilavayi teachers in the school settings, older and younger generations are sometimes unable to converse with each other in Hopi.”

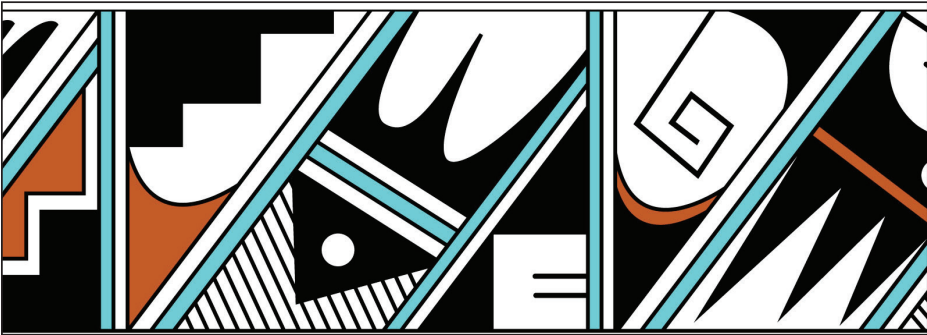
“It is our hope that the instructional materials we develop through this grant, will enhance and provide much needed support for the ongoing efforts to increase transmission of our language,” said Hopi Vice-Chairman Clark W. Tenakhongva, “and I am happy that through this project we can provide families with some culturally sensitive resources that ensure the perpetuation of the Hopilavayi into the future.”

Contact Stewart Koyiyumtewa, Manager, Hopi Cultural Preservation Office with any questions at 928-734-3615 or via email at: SKoyiyumtewa@hopi.nsn.us

Are you into drawing
COMICS?

Submit your comics to
consae@hopi.nsn.us
Or
Call 928-734-3283
To find out more

Drawing comics is a great way to show your drawing skills and your side of Hopi Humor. If you have the skill and the humor to draw comics for the Hopi Tutuveni
DISCLAIMER: Comics submitted will become property of Hopi Tutuveni. Name of artist will be displayed and not edited when submitted. Hopi Tutuveni has the right to publish submitted comics.



HUD awards tribes in Arizona nearly \$1 million, \$4.4 million to 28 tribes to provide permanent homes for Native American Veterans

HUD Public Affairs
PRESS RELEASE

ARIZONA – Today, the U.S. Department of Housing and Urban Development (HUD), in collaboration with the U.S. Department of Veterans Affairs (VA), announced the award of nearly \$1 million to four Tribal housing authorities in Arizona, part of \$4.4 million in Tribal HUD-Veterans Affairs Supportive Housing (Tribal HUD-VASH) grants to 28 Tribes and Tribally Designated Housing Entities (TDHCs).

The Tribal HUD-VASH program provides housing and supportive services to Native American Veterans who are experiencing or at risk of experiencing homelessness by combining rental assistance from HUD with case management and clinical services provided by the VA. (See

chart below.)
“Our nation’s Veterans made the ultimate sacrifice and are more than deserving of a decent and stable place to call home,” said HUD Secretary Marcia L. Fudge. “These grants allow Tribes to provide housing and supportive services to Native American Veterans and their families. Today’s announcement includes a strong expansion of this vital program that allows us to serve even more individuals in need.”
“It is exciting to see the growth of this program that serves American Indian and Alaska Native Veterans struggling with homelessness,” said VA Secretary Denis McDonough. “The expansion of existing programs and inclusion of additional Tribal locations means that Veterans will have access to housing and case management supportive services close to home. These services

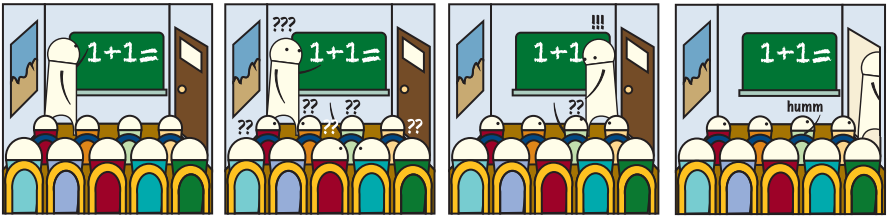
reinforce the value of caring for our Veterans who courageously served our great nation.”
In 2015, Congress authorized funding for a Tribal demonstration program in order to expand the HUD-VASH program into Indian Country. HUD was directed to coordinate with Tribes, TDHEs, and other appropriate Tribal organizations on the design of this program and to ensure the effective delivery of housing assistance and supportive services to eligible Native American Veterans. Since its inception, the program has housed almost 600 Native American Veterans and has provided case management services to many more. Tribes will be able to reach more Veterans with today’s expansion of the program.
The FY 2021 Tribal HUD-VASH awards announced today are:

Renewals		
Grantee Name	State	Amount of Renewal Award
AVCP Housing	AK	\$55,044
Cook Inlet Housing Authority	AK	\$150,655
Tlingit & Haida Regional Housing Authority	AK	\$173,253
Leech Lake Band of Ojibwe Housing Authority	MN	\$63,370
Lumbee Tribe of NC	NC	\$178,529
Oneida Nation of WI	WI	\$114,965
White Earth Housing Authority	MN	\$66,050
Blackfeet Housing Authority	MT	\$210,584
Oglala Sioux Housing Authority	SD	\$69,925
Rosebud Sioux Tribe	SD	\$33,323
Standing Rock Housing Authority	ND	\$86,538
Turtle Mountain Housing Authority	ND	\$110,516
Colville Indian Housing Authority	WA	\$36,765
Spokane Indian Housing Authority	WA	\$171,630
Warm Springs Housing Authority	OR	\$42,121
Yakama Nation Housing Authority	WA	\$140,590
Cherokee Nation	OK	\$86,484
Cheyenne & Arapaho	OK	\$148,128
Choctaw Housing Authority	OK	\$104,148
Muskogee Creek Nation	OK	\$163,012
Osage Nation	OK	\$131,714
Navajo Housing Authority	AZ	\$281,152
Hopi Housing Authority	AZ	\$188,403
San Carlos Housing Authority	AZ	\$80,946
Tohono O’odham – KIKI Association	AZ	\$417,931
Zuni Housing Authority	NM	\$71,286
Total		\$3,377,062

Expansions		
Grantee Name	State	Amount of Expansion Award
Apsaalooke Nation Housing Authority (Crow)	MT	\$222,900
Fort Hall Housing Authority	ID	\$133,320
Lumbee Land Development, Inc.	NC	\$197,130
Muscogee (Creek) Nation	OK	\$325,332
Tlingit & Haida Regional Housing Authority	AK	\$143,136
Total		\$1,021,818

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Smoking and Diabetes

Submitted by: Sandra Ovah, Program Coordinator, Hopi Wellness Center For Hopi Tutuveni

Kykotsmovi, Ariz. — September 28, 2021, Everyone knows cigarette smoking is bad for you, but did you know it can lead to type 2 diabetes? And if you have diabetes, smoking can make it much worse. Learn how they're connected and why quitting is one of the best things you can do for your health.

How Smoking Can Lead to Type 2 Diabetes

- Insulin helps blood sugar enter cells, but nicotine changes cells so they don't respond to insulin, which increases blood sugar levels.

- Chemicals in cigarettes harm cells in your body and cause inflammation. This also makes cells stop responding to insulin.

- People who smoke have a higher risk of belly fat, which increases the risk for type 2 diabetes, even if they aren't overweight.

All in all, if you smoke, you're 30% to 40% more likely to get type 2 diabetes than people who don't smoke. The more you smoke, the higher your risk.

If You Have Diabetes

Breaking the habit is one of the best things you can do for your health.

Managing diabetes is challenging, and smoking can make it even more so. Nicotine increases your blood sugar levels and makes them harder to handle. People with diabetes who smoke often need larger doses of insulin to keep their blood sugar close to their target levels.

Diabetes causes serious health complications such as heart disease, kidney failure, blindness, and nerve damage that can lead to amputation (removal by surgery) of a toe, foot, or leg. If you have diabetes and smoke, you're more likely to have complications—and worse complications—than people who have diabetes and don't smoke.

Heart disease deserves special attention. It's the leading cause of death in the United States, and both smoking and diabetes

increase your risk. Over time, high blood sugar from diabetes can damage blood vessels as well as nerves in and around your heart. Cigarette smoking can damage blood vessels too by increasing plaque (a fatty, waxy substance that builds up on your artery walls).

Quit for Good

No matter how long you've smoked—or how much—quitting will help you get healthier. As soon as you stop smoking, your body starts healing itself.

- In 20 minutes, your heart rate and blood pressure drop.

- In 12 hours, carbon monoxide (a toxic gas from cigarette smoke) in your blood drops to normal.

- In 2 weeks to 3 months, your circulation and lung function improve.

- In a year, your risk for heart disease is half that of someone who still smokes.

Quitting smoking also helps your body use insulin better, which can make your blood sugar levels easier to manage.

Blood Sugar Changes

If you have diabetes, you may need to check your blood sugar more often after you quit because your levels may go down. You won't need to check as often after your body adjusts to being smoke-free.

Nicotine replacement products such as gum, patches, and lozenges are some of the best tools to help you stop smoking—they can double your chances of quitting for good. Products with nicotine raise your blood sugar, so be sure to talk to your doctor about using them if you have diabetes.

Help for Quitting

Don't give up if you're not able to quit on your first try. And don't be too hard on yourself if you slip up. It can take several attempts until you're smoke-free for good (though some people quit their first time.) And you don't have to do it alone: ask friends and family for support, try the free quitSTART app, and get free coaching to help you quit by calling 1-800-QUIT-NOW (1-800-784-8669; also available in Spanish and several Asian languages).

FAMILY LIVING

How to Ensure Social Media Doesn't Harm Your Teen's Self-Esteem

(StatePoint) Recently made public internal research from Facebook reveals that its photo-sharing app Instagram can have harmful impacts on young users, particularly girls. Many in the U.S. and U.K. study say they feel “addicted” to these apps, while at the same time, attributing depression and anxiety to their use of them.

While the research is still evolving, one thing is certain. Adolescence can be a time period for many young people that's already rife with body image issues, insecurities and emotional and mental health challenges. However, experts say that for parents looking to better protect their teens from the negative impacts of social media that can exacerbate these issues, the key is not to prohibit teens' use of these tools, but to strike a healthy balance.

“Of course, not everything about social media is harmful. Many young people are using such apps to communicate with friends and share art, music and information,” says Michele Havner, director of marketing at Eaturi Corp., a company with a mission to empower parents to guide their children through a balanced use of technology. “That's why we encourage parents to help their teens develop healthier relationships with their devices and the apps they use most frequently.”

Here are a few strategies to consider:

- Alternatives: When it comes to the way young people pass their time outside of school, there are limitless alternatives to social media. Whether it's sports, playing in a band or taking a pottery class, you can encourage your child to both embrace

hobbies and interests outside the world of their screens, as well as to spend more time with friends in person.

- Real talk: One of the major aspects of social media is that what people choose to share publicly is not always a reflection of reality. Have a conversation with your kids about the many ways that influencers and other social media users apply filters, photo editing software and other tools to create impossible goals for their followers. This might also be a good time to discuss what sort of content they're engaging with so you can try to steer them in a more positive direction.

- New tools: Attempts to set social media boundaries can be easier said than done both for the primary user (your teen) and you. Apps designed for this purpose can help. For example, the parental guidance app OurPact allows you to install a profile on your child's device. Then, you can remotely set up automated schedules for when internet and apps are unavailable, or block access manually to the device for a specified period of time. Features like URL whitelisting and blacklisting and daily screen time allowances can help you stay engaged with how your child uses their device. Available at the iOS App Store and Google Play Store, parents can also sign up for an account at www.ourpact.com.

“While social media apps are not going away any time soon, parents can take concrete steps to help ensure teens are using them in ways that make them happy,” says Havner.



Hopi Tribe Department of Health and Human Services Covid-19 Emergency Response September 28, 2021 Report

KYKOTSMOVI, AZ – September 28, 2021

This data is updated on the Hopi Tribe's website "COVID-19 Response and Resources" page.

Hopi Health Care Center – Community Vaccination Information:

COVID-19 vaccines are available daily for those 12-years old and older.

Call (928) 737-6049/6081/6148 - Appointments preferred, but not required.

COVID-19 Testing Drive Up Testing Remains Open Monday – Friday from 8 am to 9:30 am. Enter at the west entrance & drive around back. Wear a mask & stay in your vehicle. For more information about other testing options please call (928) 737-6233.

Moenkopi residents Tuba City Regional Health Care will have a Pfizer vaccine community drive-up vaccine clinic now available for individual's 12-years and older. Call 1-866-976-5941 to schedule your appointment.

As of September 29, 2021 the United States now has approximately 43,051 million confirmed positive cases with over 689,534 deaths reported.

Over 1,090 million confirmed positive cases now exist in Arizona. Of those, close to 19,648 are in Navajo and 21,291 in Coconino Counties.

The Hopi Health Care Centers most recent data report indicates over 11,176 patients tested as of September 28, 2021. Over 1,504 of those tests at Hopi Health Care Center came back positive with 1091 from Hopi Tribal members. Tuba City Regional Health Care Corporation reported 301 positives for Hopi Villages with a combined number of 1,403*** positive

Hopi Tribal members

*Note: These data include newly added testing results from the Abbott ID NOW machine since April 20, 2020 ** A total of 1,403+ individuals who tested positive are members of the Hopi Tribe.

*** Data includes all state-wide data from other facilities such as Flagstaff, Winslow, Phoenix or other hospitals. + Includes Village member(s) retested positive.

Prevention:

Watch for Symptoms - people with COVID-19 have had a wide range of symptoms reported – ranging from mild symptoms to severe illness. Symptoms may appear 2-10 days after exposure to the virus. Anyone can have mild to severe symptoms. People with these symptoms may have COVID-19:

- Fever or chills
- Cough
- Shortness of breath or difficulty breathing
- Fatigue
- Muscle or body aches
- Headache
- New loss of taste or smell
- Sore throat
- Congestion or runny nose
- Nausea or vomiting
- Diarrhea

This list does not include all possible symptoms. CDC will continue to update this list as we learn more about COVID-19. Older adults and people who have severe underlying medical conditions like heart or lung disease or diabetes seem to be at higher risk for developing more serious complications from COVID-19 illness.

Village	Population Estimate	Number Vaccinated*	Percent of population vaccinated	Vaccine Ranking Highest=1
Bacavi	337	206	61.12%	7
Hotevilla	871	542	62.22%	5
Kykotsmovi	709	563	79.40%	2
Mushongovi	679	305	44.91%	9
Moenkopi	1,146	742	64.74%	4
Orayvi	103	103	100%	1
Shungopavi	1,013	695	68.60%	3
Sipalwavi	371	204	54.98%	8
Polacca	1,908	1,184	62.05%	6
Total*	7137**	4,544	63.66%	

This Table looks at both cases per capita for the Tribe and persons that have received at least one dose of the vaccine since the beginning of the pandemic. The village populations were calculated from the enrolment data from the tribe and is simply a rough estimate.

*Excludes the vaccines from Keams Canyon, Spider Mound, and those calculated as Second Mesa. The three groups combine for another 465 Hopi Tribal members who have received at least the first dose of the vaccine.

Total reservation percent vaccinated ~69.18% Eligible population vaccinated ** ~76.71%

**Eligible population is 6437, population older than 12

Village	Most recent case
1. Polacca	September 28
2. Bacavi	September 24
3. Tuba City	September 24
4. Moencopi	September 24
5. Hotevilla	September 22
6. Shungopavi	September 20
7. Kykotsmovi	September 17
8. Mishongnovi	September 17
9. Keams Canyon	September 12
10. Sipalwavi	September 7
11. Kykotsmovi	August 31
12. Flagstaff	August 27
13. Orayvi	August 13
14. Phoenix	July 23
15. Winslow	July 15
16. Spider Mound	January 13

Color Code: Red- Less than one month since last case.
Blue- Between one and two months since the last case
Yellow- Between two and three months since last case
Green- Greater than three months since last case.

Hopi Tutuveni wants to know how we are doing.

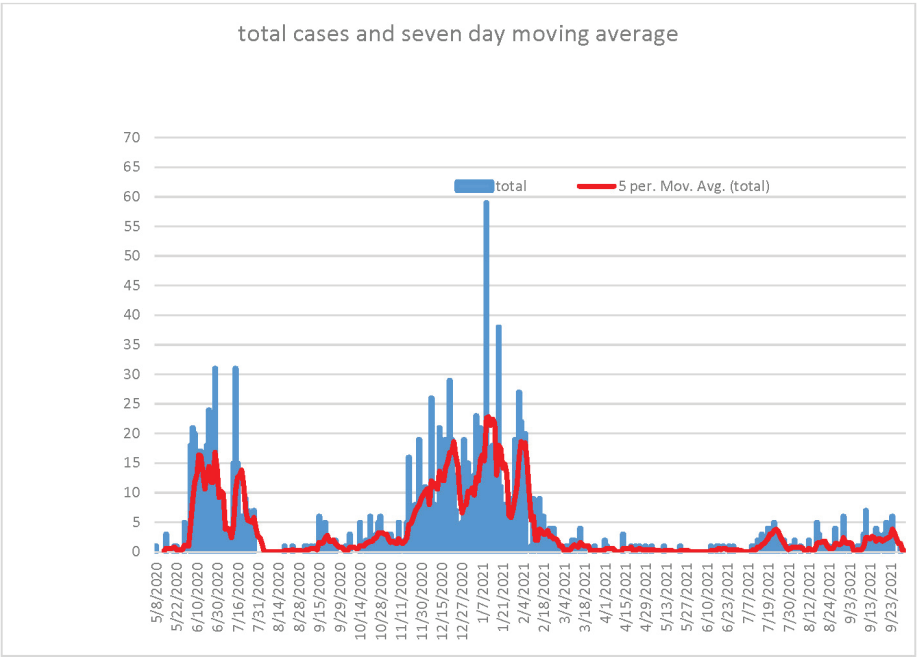
Call or email us to tell us if we are doing a good job. We need your feedback

928-734-3283 or rlaban@hopi.nsn.us

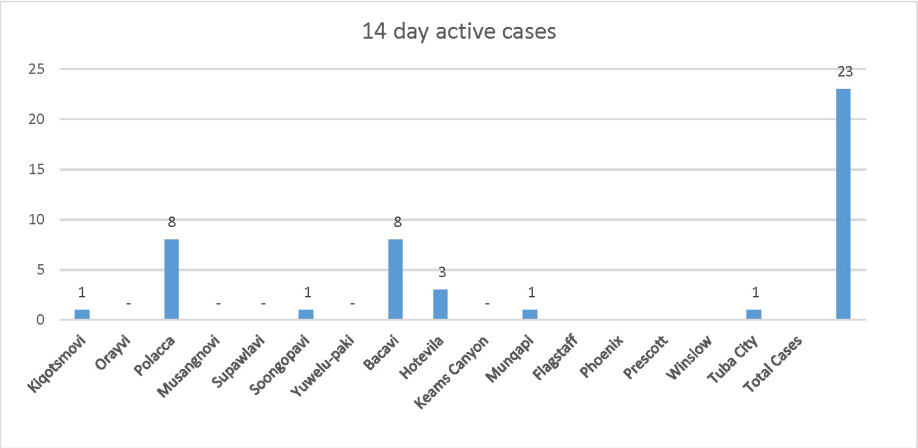
Hopi Tribe Department of Health and Human Services Covid-19 Emergency Response September 28, 2021 Report, Cont.

Hopi COVID-19 Reported Cases by Hopi Health Care Center Cases* As of September 28, 2021					
Number Tested Today	Cumulative Number Positive	Cumulative Number Negative	Total Number in Process		Total Tested
7	1,503	9,548	5		11,129

Number of Cases per Village	Reported by HHCC	Reported by Tuba City Regional Healthcare Corporation	Total
Kiqötsmovi	122	30	153***
Orayvi	29		29
Polacca (Walpi-Sitsom'ovi-Tewa)	304	9	315***
Musangnuvi	97	2	99
Supawlaví	61	1	63***
Songöopavi	227	1	228+
Yuwelu-paki	12		12
Paaqavi	57	6	66***
Hotvela	130	50	180
Keams Canyon	45	10	57***
Flagstaff		2	2
Munqapi	1	189*	190*
Phoenix	1		2***
Winslow	4		5***
Prescott	1		1
Tuba City	0	1	1
TOTAL	1091	301	1,403***



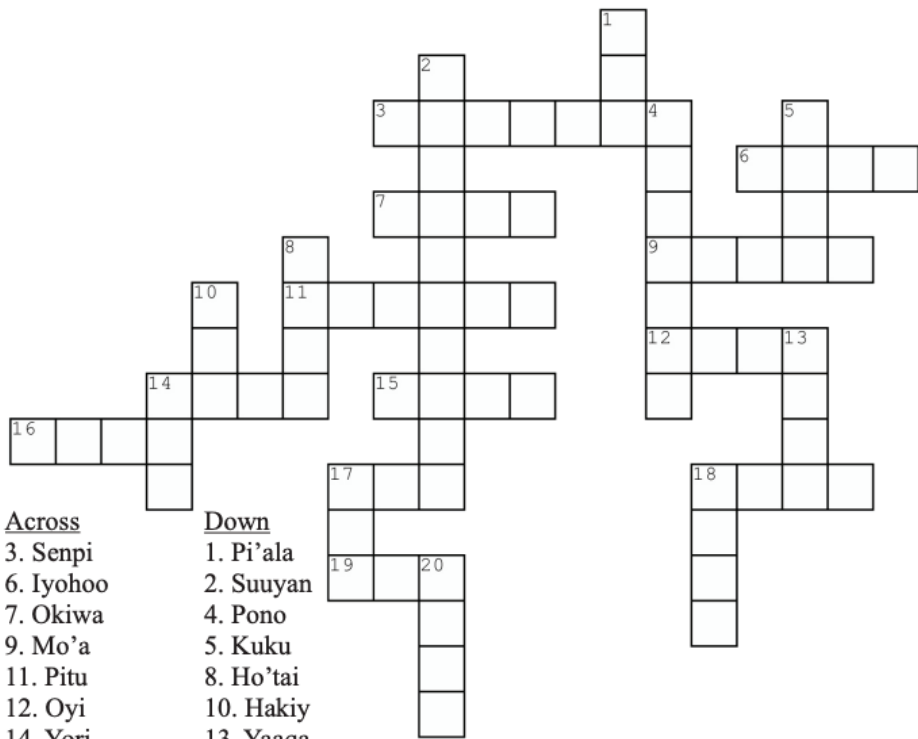
This graph demonstrates that cases per day stratified by village with a total case line and rolling seven-day line. This graph gives the total of positive cases for the day in a blue bar graph. The red line is the moving 7-day incidence average and demonstrates the general trend of COVID-19 of the community.



This graph demonstrates the active cases and is stratified by village. Currently there are 23 active cases that are defined as persons that have had a positive test result or symptom onset in the last 14 days. In this graph, the Total cases bar is all villages combined and should be excluded from the remainder of the graph. This graph is useful in isolating where the virus is most active at the current moment.

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Across

- 3. Senpi
- 6. Iyohoo
- 7. Okiwa
- 9. Mo'a
- 11. Pitu
- 12. Oyi
- 14. Yori
- 15. Kwapi
- 16. Taywa
- 17. Tuwanta
- 18. Hisat
- 19. Naqvu

Down

- 1. Pi'ala
- 2. Suuyan
- 4. Pono
- 5. Kuku
- 8. Ho'tai
- 10. Hakiy
- 13. Yaaqa
- 14. Ho'kaa
- 17. Kuq'vosi
- 18. Haaki
- 20. Tsungu

Cross Word Puzzle
Find the English words for the Hopi words.

Answers in next issue

Answers for September 15 issue

Across

- 3. Cabbage, 5. Father, 7. Advisor, 9. And, 10. Divorce, 13. Chatterbox, 14. Fat, 16. Die, 17. I love you

Down

- 1. Hit it, 2. Jackrabbit, 4. All, 6. Afraid, 8. Because, 10. Dust, 11. Barley, 12. Frog, 13. Centipede

15. Bedroom
Call 928-734-3283 for hints or answers

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HOPILAVIT - FALL RELATED

I	H	Q	I	I	N	O	O	L	E	M	O	T	A	P	M	K	I
P	A	A	A	S	N	I	K	T	I	W	T	A	I	A	A	T	R
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T	A	L	H	Q	S	T	N	N	A	T	G	L	G	L	N	T	T
A	M	A	U	S	Z	T	U	A	A	N	I	W	N	A	I	A	N
N	I	I	T	I	W	P	U	K	L	D	R	Y	T	L	T	V	I
A	A	O	J	K	M	A	T	T	A	U	P	T	A	N	J	U	P
T	Y	P	K	Y	A	A	S	O	M	K	W	I	V	I	E	T	A
W	A	T	G	A	M	P	E	G	A	I	Q	N	Y	F	S	U	N
I	N	K	O	H	Q	U	L	W	Q	V	A	A	A	A	K	K	G
S	Q	A	F	A	A	F	E	X	S	U	S	L	W	B	O	W	A
T	O	I	S	T	S	T	W	H	O	T	A	N	A	G	L	S	L
P	H	M	W	I	I	V	A	L	N	P	A	G	K	P	N	I	A
A	L	A	Y	K	U	H	Y	F	I	S	I	L	A	Q	V	U	I
X	B	S	M	O	R	I	T	S	P	U	V	E	P	U	U	T	S

HOPI WORDS

Huk.yala - Abate (of wind)

Niitiwpu - Abundance

Aniwna - Achieve or Accomplish

Aptsiwta - Adequate

Natwànpì - Agricultural Practice

Qana'õna - Ambitious

Maqsoni - Arduous

Tuho'os - Autumn

Paapu - Beans (Pod)

Sikyahatiko - Beans (Y. Lima)

Pasqalalni - Boundary (Crop)

Patomelooni - Canteloupe

Hökni - Corn (Harvested)

Tuupevu - Corn (Pit

Steamed)

Tu'tsi - Corn (Roasted)

Silaqvu - Corn Husk

Mangwni - Corn Leaves

Kyàasòmkwivi - Creamed Corn

Angwusi - Crow

Qataala - Darkness

Tuviku - Disguise

Àasa'ta - Enough (candy treats)

Uti - Exclamation! (Horror)

Niktiwta - Extra (candy treats)

Màmqasi - Fear

Nüutsel'eway - Fearsome

Sami - Fresh Corn

Sungwa - Friend

Tsawna - Frighten

Huyta - Give Out (Treats)

Maalama - Ground Cultivated

Höqna'ya - Harvesting Party

Hota - Haul (Harvested Goods)

Pàngala - Heap (Harvested Goods)

Moritspu - Hull (Beans)

Tukwsi - Matured Corn

Kawayvatnga - Melon

Halasami - Moist Ground

Tuvatski - Nut Bearing Tree

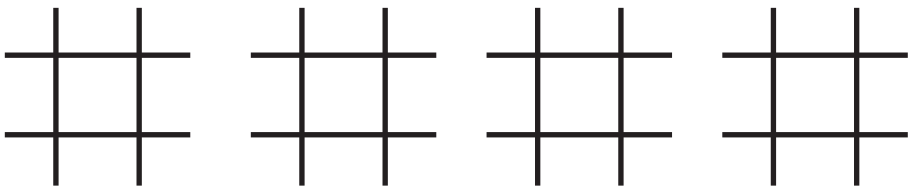
Pisoq - Occupied (Harvest)

Sipala - Peach

Pintomori - Pinto Beans

Natwani - Plant

TICK-TACK-TOE



Larry's Corner



A confusing statement

Are you Hopi? Are you a person who dedicated their lives to live the true Hopi way? Well, if you answered those questions both YES then you are lying to yourself. Well let me explain myself on that. No one that I know these days would dedicate their lives to only live one way. It only happened when there was no western influence to live another way, and that was only in the 1000 A.D. era.

So, for centuries, western influence has made it so we can't "really" live the "true" Hopi way. So in my opinion, people who say they are living the true Hopi way are just plain lying to themselves. Now don't get me wrong, saying the "true" Hopi way is the way to live is one way of saying, they haven't been influenced by western society and that you live under a rock. So, all in all, living like a "real" Hopi is not something we can't say we are doing these days.

But, if you answered YES and NO to the questions above, then you are wrong as well... Let me explain, see there is no right or wrong answer to the questions above. The answers are how you view them, and I view them as Yes, I am Hopi... well a Hopi cat, and Yes and No I can't say I dedicate my life to live the true Hopi way. But what I can say is that I still practice the Hopi traditions and the culture. So, you be the judge of how you answer the questions above.

The way that I see it is that we can live in both worlds in the "true" way, meaning we can live a true Hopi way by practicing and dedicating part of our lives to live the Hopi way, while also living the "true" pahana or white man's way of life.

But what does "true" mean for both ways of life? Well true meaning "accurate, spot-on, correct, and right" so meaning the way you see it, is the way you see things as "true." So, if you want to live the right way, is also living the wrong way of how you are living and that turns to hypocrisy, or two faced when you clearly live both ways as a Hopi and as a white man.

But who can we say is a true Hopi and who is not a true Hopi? The way that I see it is that the more Hopis evolve into the 21st century, the more they understand that being true to your native roots is something we simply cannot keep doing. But the more Hopis start to evolve the more we start to lose our "trueness." But it's not all bad, we can still say we are keeping true to the basics or the base of Hopi life, or we can say, "We are still here practicing the Hopi way of life but with a twist." But, can we blame western society for doing this to us Hopi natives? Can we blame the 21st century for making us forget our true way of life? Or can we blame ourselves for not keeping ourselves "true" and not following the real Hopi way of life? Well you would have to answer that for yourselves because each one of us has a different opinion about that.

When we practice our Hopi traditions, we feel that we are staying true to our Hopi path. Then again when we do practice our Hopi traditions we are influenced by western culture, so that means we are not keeping true to our way of Hopi life. Get it?

We start to complain about how we are not following our true Hopi path then we have families

arguing about who is right and who is wrong, this subject is really messing with our heads. Hopis are never satisfied with the outcome even it's a good outcome they will find something to complain about. I believe Hopis are never really happy. I don't think I have ever seen a Hopi smile during a ceremony. We all have that "resting mad face" or that "stoic look."

So how can we be "truly" be satisfied? Well, we can't, we will never be satisfied with what we do or how we do things. It's in our mind that we have to be perfect, but all religions and even our religion is not perfect. The only way to be satisfied is to make ourselves better than we are today.

So, my advice to you is that we will never be satisfied with ourselves. We will always try to find something better to make ourselves and our lives better because that's what Hopis do. If you didn't know that by now, well I say just keep observing all the Hopis around and watch how they will take something, whether it's an animate object or not and "twist" is just so, to try to make it better... just like the tsukus do.

But remember when we start to make something "perfect" we are more prone to making it less perfect than it is. So, don't dwell on the fact that our way of life is not perfect. Dwell on the fact that the Hopi land doesn't have a pizzeria that has Space Invaders and Pac-Man in it. But don't fret, we are not perfect and we will never be perfect, even a diamond has crooked cuts in it sometimes.

A broken system: Why the number of American Indian and Alaska Natives who have died during the coronavirus pandemic may never be known



Picture by original source

By Jourdan Bennett-Begaye, Sunnie Clahchischiligi,
Christine Trudeau

From medical health privacy laws to a maze of siloed information systems, a true accounting of COVID-19's impact on Indian Country is impossible to know.

This story is produced by the Indigenous Investigative Collective, a project of the Native American Journalists Association in partnership with High Country News, Indian Country Today, National Native News and Searchlight New Mexico. It was produced in partnership with MuckRock with the support of JSK-Big Local News.

In May of 2020, the Navajo Nation reported one of the highest per-capita COVID-19 infection rates in the United States. Since that milestone, official data reveals that the Navajo Nation has been one of the hardest-hit populations during the pandemic. The Navajo Nation boasts the largest population of any Indigenous nation in the United States, and thousands of Navajos live outside the nation, in towns along the border, cities across the country, and in other parts of the world, making it difficult to tally the virus' impacts on Navajo citizens.

It's made worse by a labyrinthian system of local, state, federal and tribal data-reporting systems that often do not communicate with each other or share information. In an effort to come up with a more reliable fatality count, reporters with the Indigenous Investigative Collective made multiple public-records requests for death records held by state medical examiners of Colorado, New Mexico, Arizona and Utah. Those requests focused on the counties on or adjacent to the Navajo Nation where many Navajo families live. The states rejected those requests, citing privacy concerns, preventing independent analysis of those records to determine death rates. Experts also

cite pervasive misidentification of race and ethnicity of victims at critical data collection points, making the true toll of the pandemic on the Navajo Nation impossible to ever know.

The Indigenous Investigative Collective has found that those data problems extend nationwide. As of June 2, the Centers for Disease Control and Prevention estimates that 6,585 American Indians and Alaska Natives have died from COVID-19 — the highest rate of any ethnic group in the United States. That estimate likely falls far short of the actual death toll.

"Even though right now we're showing as having some of the highest death rates, it's a gross undercount," said Abigail Echo-Hawk, Pawnee, director of the Urban Indian Health Institute based in Seattle, Washington, one of 12 nationally recognized tribal epidemiology centers in the country.

That undercount leaves researchers and epidemiologists completely in the dark when creating practices and policies to deal with future pandemics.

When the coronavirus hit the Navajo Nation, Utah Navajo Health System (UNHS) was at the forefront of providing testing. The private, not-for-profit corporation is tribally run and provides services to the Navajo Nation as well as rural Native and non-Native Utah communities. From the start of the pandemic, the UNHS data team reported its information to the state of Utah, local Indian Health Service (IHS) units and the Navajo Nation's epidemiology center.

"We pretty much tracked anything that we were doing," Verlyn Hawks, director of health information systems for Utah Navajo, said. "The scope of what we could handle is basically what we did."

At first it was just test results, then deaths, and now

vaccines. Hawks said he and his team reached out to neighboring health-care facilities like Northern Navajo Medical Center in Shiprock, New Mexico, to ask for COVID-19 data from their service area and would provide them with data. From there, he said, data was reported to the state of Utah and then passed to the CDC.

"But we really don't have a good way to know where our numbers are going and what's happening from there," Hawks said, adding that the process for the Indian Health Service was equally opaque. "There's no sharing between states."

On the Navajo Nation, efforts to track cases, vaccinations and deaths are also complicated by the fact that community members move freely between health-care facilities, registering at different hospitals and clinics.

"Patients on the Navajo reservation tend to be kind of transient, meaning they go to different places for care," Utah Navajo's Chief Executive Officer Michael Jensen said.

Take for example a patient at Utah Navajo who tests positive for COVID-19, becomes ill, and seeks treatment at that Utah Navajo health center. If that patient becomes critically ill, Utah Navajo would transfer the patient to a nearby hospital, and if that patient were to die from COVID-19 complications, the hospital they were transferred to may or may not report the death back to Utah Navajo, where the patient originally registered. The same is true for vaccines and COVID-19 results.

"Our systems can gather all kinds of data and run reports every way but sideways," Jensen said. "But the transient part of that makes it more challenging, and obviously if somebody passes in an inpatient facility, we're not notified unless we follow up with the family or the doctor calls."

CONT ON PG. 15

A broken system: Why the number of American Indian and Alaska Natives who have died during the coronavirus pandemic may never be known. Cont.

Tracking Indigenous COVID-19 patients accurately would involve the entire health system, which is made up of IHS health facilities, tribally owned facilities, tribal hospitals, urban Indian health programs, private clinics and other non-IHS health facilities, like city, county or private hospitals. No agency is consistently or reliably doing that.

IHS, which collects data from Indigenous nations that volunteer to share, instead relies on the CDC's National Vital Statistics System, which receives its information from states. "We're not [tracking COVID-19 deaths] because we want to avoid any underreporting," said IHS Acting Director Elizabeth Fowler, a Comanche citizen and a descendant of the Eastern Band of Cherokee Indians.

The CDC, however, is also likely undercounting. For the Urban Indian Health Institute's Echo-Hawk, a reliable database is the APM Research Lab, which reported at least 5,477 Indigenous deaths as of March 2, based on figures from all 50 states and Washington, D.C. Around the same time, the CDC was reporting 5,462 deaths.

All deaths, regardless of where they occur, are reported to the state, but the states have refused to release those details. The Indigenous Investigative Collective requested dates, cause and location of death, race, ethnicity, age, gender and a specific request for COVID-related information, including whether or not the infection may have occurred at a work site. Those requests were rejected by records custodians in Arizona, New Mexico, Utah and Colorado, citing privacy and protected health information, obscuring information for COVID-19 deaths in dozens of tribal communities in those four states combined.

New Mexico, in particular, further explained the denial of public records, stating, "The information contained in the responsive records consists of protected health information and information reasonably believed to allow identification of patients." New Mexico Department of Health Records Custodian Deniece Griego-Martinez said even with names and case numbers redacted, patients could still be identified. "Since this information is identifying on its own and in combination with other publicly available information, it is not possible to redact the responsive records."

Gaps in states' COVID-19 data often begin right after a person has died. The process for determining and recording the cause of death varies from state to state. In Minnesota, for example, cause of death is registered by medical certifiers such as physicians, medical examiners and coroners. If a person dies from COVID-19, the cause

of death on the certificate may say respiratory or heart failure — the reasons for those failures are not included.

Minnesota funeral director Robert Gill, who is Sisseton Wahpeton Oyate, said when he sits down to fill out vital statistics forms with a deceased's family members, most of the work is straightforward: legal name, address at the time of death, social security number, next of kin, parents, children, siblings and details of funeral arrangements. Where it can get tricky is when he needs to include the person's race and ethnicity.

"They could say, 'I'm Swedish, African, German, Native American, Hawaiian, Puerto Rican all mixed in one,' so then I'd ask the family, 'Well what would you like? What are you, what would you legally consider yourself?'" Gill said. There's no limit on how many races or tribes can be written down, and often everything is included. He also doesn't differentiate between individuals who are enrolled in a federally recognized tribe or are descendants or simply community members.

"I write down what they would consider their race. Whether it gets recorded as that, I don't know," he said. "I send that into the state and I don't know what they do with it."

In Gill's facility, identifying American Indian or Alaska Native people is part of the job. But in other parts of the country where medical examiners or funeral homes have no knowledge of Indian Country, those individuals can be identified as Hispanic, Asian or any other incorrect ethnicity, because medical workers, funeral home directors and coroners simply look at the body and make a decision. While no data exists for death-certificate undercounts of Indigenous people, a 2016 report from the National Center for Health Statistics concluded that of everyone who self-identified as American Indian or Alaska Native on the U.S. Census, 48.6 percent were classified as another race on their death certificate.

"There are so many different ways that these death certificates are improperly categorized for race and ethnicity," Echo-Hawk said. "But the number one issue ends up being nobody asks the family."

The CDC website states that "cause-of-death information is not perfect, but it is very useful." While the agency estimates that 20 to 30 percent of death certificates have issues with completeness, the agency adds: "This does not mean they are inaccurate." The agency did not respond to requests for comment on this story.

The IHS has tried to correct the problem and continues to do so, with little success so far. In a 2020 COVID-19 response hearing, the chief medical officer for the IHS,

Rear Admiral Michael Toedt, testified that the agency was working with the CDC to address the issue of racial misclassification through training. However, Toedt stressed that the main problem with collecting good, timely data for American Indian and Alaska Native deaths rested almost entirely on how the death certificate was filled out.

In short, death counts of Indigenous people, no matter how they died, are woefully inaccurate — and correcting that is likely impossible without a unified system for tracking health issues in Native communities, and regulations requiring death certificates to accurately reflect a person's Indigenous citizenship, race and ethnicity. Experts who spoke with the Indigenous Investigative Collective could not give an exact number for the undercount.

A 2021 Urban Indian Health Institute report card that grades the quality of collecting and reporting COVID-19 data for Indigenous people gives most states a C grade or lower. The states were graded on the inclusion of Native people and statistics on state health dashboards, as well as accurate CDC data for Indigenous people. That information, Echo-Hawk said, helps leaders make decisions and scientists think through vaccine allocations, and helps measure success or failure in the health system.

The omission of data on Native communities, Echo-Hawk said, is "data genocide," contributing to the elimination of Native people in the public eye and aiding the federal government in abandoning treaty laws and trust responsibilities. In other words, no data on Native people means no need to meet obligations or provide resources.

"We definitely are in a situation where we are not capturing all of the impacts, and we are not capturing all of the deaths for American Indians and Alaska Natives. So we know that the picture, the true picture, is actually worse than what the data tells us," said Carolyn Angus-Hornbuckle, who is Mohawk and the chief operating officer and policy center director of the National Indian Health Board. "That information is needed because like every other government that's facing this crisis, our tribal nations need to have real-time, accurate data so that they can protect their citizens."

Meanwhile, infection rates and deaths in the Navajo Nation are improving, but Utah Navajo Health System CEO Michael Jensen said their work continues. "We've done our own contact tracing to find out where it started and who those people are interacting with. We've tried to share that publicly — for deceased rates, I think communities should know what's going on," he said.

"I hope everybody would want to provide the most accurate and true numbers possible."



JOB OPENING

HOPI FAMILY ASSISTANCE/TANF PROGRAM PUBLIC ANNOUNCEMENT

Are you applying for Cash Assistance (TANF), or renewing your Cash benefits and having difficulty applying online or by phone? You can now call the Hopi Family Assistance Program to schedule an appointment to complete a telephone interview. Interviews will be scheduled on Tuesday or Thursday.

Call: 928-734-2202, select option 3 to reach the Hopi Family Assistance Program to be scheduled.

JOB OPENING

KUYI - Hopi Radio Job Announcement

Production Assistant

Position Summary:

Responsible for 1) coordinating production of audio for air 2) ensuring compliance with required FCC and KUYI logs; 3) serves as an on-air DJ as needed; 4) helps coordinate live remote broadcasts; 5) may take the lead in the instruction of Hopi High School Radio Class; and 6) supports the daily business operations of the station. Performs other duties as assigned by Station Manager to ensure all aspects of office management necessary to maintain orderly and efficient operations of the station.

Minimum qualifications:

Must have a high school diploma or GED and at least 2 years of radio broadcasting or related media experience. Must be comfortable speaking to public and have general knowledge or interest in working closely with computer technology and equipment. Must be willing to independently seek out solutions to problems and troubleshoot and work in a close team environment.

FULL JOB DESCRIPTIONS & APPLICATIONS:

HopiFoundation.org/jobs

Contact: 928-299-0452 | hannah.honani@hopifoundation.org

Salary: Based on experience & qualifications; \$25-30k/yr

Benefits: 401k, vision, dental, and telework options available

Deadline to Apply: Friday, October 29, 2021

Minimum Requirements: Must possess valid driver's license; No misdemeanor convictions within the past 5 years and no felony convictions; Background investigation and fingerprinting may be required; Use of personal vehicle may be required.

KUYI-Hopi Radio is a project of The Hopi Foundation.

JOB OPENING

Natwani Coalition Job Announcements

Program Associate

Position Summary:

Primarily responsible for assisting the Program Manager in coordination and oversight of the Natwani Coalition programs, initiatives, and services. Working with the Program Manager, the Program Associate will assist in implementing the Natwani Coalition's activities including data collection facilitation of partnership activities, and direct communication with external partners, agencies, and individual stakeholders. This position is subject to other project tasks as assigned.

Minimum qualifications:

A combination of at least three years of management, supervision, and programming experience; and A bachelor's degree; or Any equivalent combination of education, training and experience which demonstrates the ability to perform the duties of the position.

Salary: Based on experience & qualifications; Starts at \$28k/yr

Program Coordinator

Position Summary:

Primarily responsible for coordination of Natwani Coalition programming activities. S/He will develop, maintain, and facilitate projects, communication, and community organizing to meet program goals with the support of community members, collaborators, Community Advisory Board members, and other interested individuals.

Minimum qualifications:

Three years programming and coordination experience; and An associate's or bachelor's degree; or Any equivalent combination of education, training and experience which demonstrates the ability to perform the duties of the position.

Salary: Based on experience & qualifications; Starts at \$25k/yr

FULL JOB DESCRIPTIONS & APPLICATIONS:

HopiFoundation.org/jobs

Contact: 928-299-0452 | hannah.honani@hopifoundation.org

Benefits: 401k, vision, dental, and telework options available

Deadline to Apply: Friday, October 29, 2021

Minimum Requirements: Must possess valid driver's license; No misdemeanor convictions within the past 5 years and no felony convictions; Background investigation and fingerprinting may be required; Use of personally-owned vehicle may be required to carry out job related tasks.

Natwani Coalition is a project of The Hopi Foundation.



The Hopi Tribe P.O. Box 123 Kykotsmovi, AZ 86039
Ph: (928) 734-3281 • Ph: (928) 734-3283

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ARTICLES:

The Hopi Tutuveni welcomes original articles reporting on local, state and national news items on issues related to Hopi or of interest to Tutuveni readers. We are especially interested in articles reporting on issues impacting the Hopi community or on events and activities involving members of the Hopi Tribe. Articles should not exceed 750 words and should follow Associated Press (AP) style and formatting. The Managing Editor reserves the right to edit articles for style, length and clarity. If significant editing is required, the Managing Editor will communicate with the author prior to publication.

PRESS RELEASES:

Press releases must be submitted on official letterhead and include the name of the organization, contact person, telephone number and email address. Press releases should not exceed 500 words and submissions may be edited for length and clarity at the discretion of the Managing Editor.

LETTERS TO THE EDITOR:

Letters should not exceed 250 words and must include the name of the author and complete contact information (address, phone number or email address)

and the headline and date of the article on which you are commenting. Anonymous letters and letters written under pseudonyms will not be published. The Tutuveni Editorial Board reviews all submissions and reserves the right not to publish letters it considers to be highly sensitive or potentially offensive to readers, or that may be libelous or slanderous in nature.

OPINION EDITORIALS:

Submissions must be exclusive to Hopi Tutuveni and should not exceed 1,000 words. Include with your submission your name and complete contact information, along with a short 2-3-sentence bio.

SUBMISSION INSTRUCTIONS:

All press releases, articles, letters to the editor and Opinion Editorials electronically as a Word document or as plain text in the body of an email to the Managing Editor, Romalita Laban. Articles, press releases and editorials that include photographs must be in high resolution, 300dpi or more and must be your own. All photographs must include photo credit and a caption for each photo listing the names of all persons included in the photo and description of what the photo is about. (call 928-734-3283 for deadline schedule).

CIRCULATION

The Hopi Tutuveni is published twice a month, with a circulation of 2,500 copies throughout the entire Hopi Reservation. The paper is delivered on the 1st and 3rd Wednesday of each month to the following locations: Moenkopi Travel Center, Moenkopi Legacy Inn, Hotevilla Store, Kykotsmovi Village Store, Tribal Government Complex, Hopi Cultural Center, Hopi Health Care Center, Polacca Circle M, Keams Canyon Store.

JOB OPENING

HOPI Substance Abuse Prevention Center Job Announcement

Program Manager

Position Summary:

Primary responsibility is managing the Center and supervising program staff. This position is based in Kykotsmovi, AZ however services are provided throughout the Hopi community. Manager will facilitate program development, maintain HSAPC programming and services, and apply strategies for the unique and important work of the HSAPC, to ensure program objectives. Also ensures effective communication with partner agencies and the HSAPC Community Advisor Board. He/she will complete other duties and responsibilities, as assigned.

Minimum qualifications:

Must have Five years current and continuous sobriety; Three years management and supervision experience; Associate's or bachelor's degree; or Any equivalent combination of education, training and experience which demonstrates the ability to perform the duties of the position.

FULL JOB DESCRIPTIONS & APPLICATIONS:

HopiFoundation.org/jobs

Contact: 928-299-0452 | hannah.honani@hopifoundation.org

Salary: Based on experience & qualifications; \$35k-40k/yr

Benefits: 401k, vision, dental, telework options available

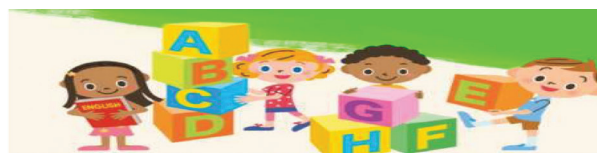
Deadline to Apply: Friday, October 29, 2021

Minimum Requirements: Must possess valid driver's license; No misdemeanor convictions within the past 5 years and no felony convictions; Background investigation and fingerprinting is required; Must have reliable transportation

HOPI Substance Abuse Prevention Center is a project of The Hopi Foundation.

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PUBLIC ANNOUNCEMENT



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Sponsored By: Hopi Early Intervention Program
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Hopi Telecommunications, Inc. (HTI) in Keams Canyon, Arizona is currently seeking energetic and highly motivated individuals to join the HTI team.

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To view job description please visit the HTI website at: www.hopitelecom.com

For more information, please call the Keams Canyon Office at (928) 738-4674 or Flagstaff Office (928) 522-8428 or email info@hopitelecom.com



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Tribe wins major step toward resuming whaling off Washington



© Provided by Associated Press CORRECTS DATE OF RULING - FILE - In this May 17, 1999, file photo, two Makah Indian whalers stand atop the carcass of a dead gray whale moments after helping tow it close to shore in the harbor at Neah Bay, Wash. An administrative law judge on Thursday, Sept. 23, 2021, recommended that the Makah be allowed to resume whaling along the coast of Washington state, as their ancestors did. (AP Photo/Elaine Thompson, File)

By GENE JOHNSON, Associated Press

SEATTLE (AP) — An administrative law judge has recommended that a Native American tribe in Washington state once again be allowed to hunt gray whales — a major step in its decades-long effort to resume the ancient practice.

“This is a testament to what we’ve been saying all these years: that we’re doing everything we can to show we’re moving forward responsibly,” Patrick DePoe, vice chairman of the Makah Tribe on the remote northwestern tip of the Olympic Peninsula, said Friday. “We’re not doing this for commercial reasons. We’re doing it for spiritual and cultural reasons.”

DePoe was in high school in the late 1990s when the Makah were last allowed to hunt whales — occasions that drew angry protests from animal rights activists, who sometimes threw smoke bombs at the whalers and sprayed fire extinguishers into their faces.

Since then, the tribe’s attempts have been tied up in legal challenges and scientific review. A federal appeals court ruled in 2002 that the Makah needed a waiver under the Marine Mammal Protection Act; the tribe applied for one in 2005 but still hasn’t received one.

On Thursday, nearly two years after he presided over a hearing on NOAA Fisheries’ proposal to approve the waiver, administrative law judge George Jordan issued his 156-page recommendation to the U.S. Department of Commerce. He found that the tribal hunts would have no effect on the healthy overall population of the whales, despite an unexplained die-off that has caused hundreds of the whales to wash up on the Pacific Coast since 2019, and which is believed to have lowered their numbers from about 27,000 to 21,000-25,000.

The recommendation, along with a public comment pe-

riod and further environmental analysis, will inform the department’s final decision, though no timeline for that has been set.

As proposed, the waiver would allow the tribe to land up to 20 Eastern North Pacific gray whales over 10 years, with hunts timed to minimize the already low chances of the hunters accidentally harpooning an endangered Western North Pacific gray whale.

While Jordan found the waiver’s issuance appropriate, he also recommended additional restrictions that could drastically cut the number of whales the tribe kills — perhaps as low as five whales over the decade-long waiver period. DePoe said the tribe is reviewing that recommendation but called it a potential source of frustration and further discussion.

The tribe hopes to use the whales for food and to make handicrafts, artwork and tools they can sell.

The Sea Shepherd Conservation Society and Animal Welfare Institute oppose the hunts, which many animal rights activists consider barbaric and unnecessary. They argued that NOAA’s environmental review has been inadequate, that the Marine Mammal Protection Act may have voided the tribe’s treaty right, and that the tribe cannot claim a subsistence or cultural need to hunt after so many decades.

Sea Shepherd said in an email Friday it was reviewing the decision and had no immediate comment.

DJ Schubert, a wildlife biologist for the Animal Welfare Institute, said in an emailed statement the organization was disappointed with the recommendation.

“All gray whales ... face critical anthropogenic threats from climate change, ocean noise, oil and gas development, pollution, coastal development, contaminants, bycatch, and ship strikes,” Schubert said. “In light of these acute threats, a hunt of these animals is biologically in-

supportable and inconsistent with the protective provisions of the MMPA.”

There are fewer than 300 Western North Pacific gray whales remaining, Schubert said, and the recommended additional restrictions would not completely eliminate any risk to them.

Evidence presented to the government showed that the Makah, who now number about 1,500 members, have hunted whales for more than 2,700 years. The tribe’s 1855 treaty with the U.S. reserved the “right of taking fish and of whaling or sealing at usual and accustomed grounds.”

The Makah continued whaling until the 1920s, when commercial whaling had devastated gray whale populations. The whale population rebounded in the eastern Pacific Ocean by 1994, and they were removed from the endangered species list.

The Makah trained for months in the ancient ways of whaling and received the blessing of federal officials and the International Whaling Commission. They took to the water in 1998 but didn’t succeed until the next year, when they harpooned a gray whale from a hand-carved cedar canoe. A tribal member in a motorized support boat killed it with a high-powered rifle to minimize its suffering.

DePoe was on a canoe that greeted the returning whalers as they towed in the whale, and his high school shop class worked to clean the bones and reassemble the skeleton, which hangs in a tribal museum.

“The connection between us and the whales is strong,” he said. “Tribes across the Northwest have always considered ourselves stewards of the land, stewards of the animals. We’re not trying to do anything that is going to add to the depletion of these resources.”

'Reservation Dogs' Cast Brings Indigenous Voice to 2021 Emmy Awards



Reservation Dogs Creator Sterlin Harjo and cast at 73rd Annual Emmy Awards. (Photo/YouTube)

BY NATIVE NEWS ONLINE STAFF

HOLLYWOOD — The creator and cast from *Reservation Dogs*, the summer's hottest Indigenous series, had a message for millions of Emmy Awards viewers last night: it's time for Hollywood to be more inclusive.

On stage to present the Emmy for Outstanding Directing in a Limited Series, series co-creator Sterlin Harjo (Muscogee Creek) and actors Paulina Alexis (Alexis Nakota Sioux Nation), D'Pharaoh Woon-A-Tai (Oji-Cree), Kawennahere Devery Jacobs (Kanien'keháka), and Lane Factor (Creek-Seminole/Caddo) discussed the state of Indigenous people in the industry.

"We are here on television's biggest night as creators and actors, proud to be Indigenous people working in Hollywood, representing the first people to walk upon

this continent, and we are really happy to be here," Harjo said.

D'Pharaoh continued, "Thankfully, networks and streamers are now—now—beginning to produce and develop shows created by and starring Indigenous people."

Devery added, "It's a good start, which can lead us to the day when telling stories from underserved communities will be the norm, not the exception."

Finally, Paulina concluded, "Because, like life, TV is at its best when we all have a voice."

National Indian Gaming Association Chairman Ernest Stevens, Jr. posted on his Facebook page: "NATIVE AMERICA is Loud & Proud at the EMMYS tonight."

South Dakota state Sen. Red Dawn Foster posted on her Facebook page: "Makes my heart so happy."

Hopi Tutuveni wants to know how we are doing.

Call or email us to tell us if we are doing a good job. We need your feedback

928-734-3283 or rlaban@hopi.nsn.us

Oldest human footprints in North America found



This undated photo made available by the National Park Service in September 2021 shows fossilized human footprints at the White Sands National Park in New Mexico. (Photo courtesy of National Park Service)

Christina Larson
Associated Press

WASHINGTON — Fossilized footprints discovered in New Mexico indicate that early humans were walking across North America around 23,000 years ago, researchers reported Thursday.

The first footprints were found in a dry lake bed in White Sands National Park in 2009. Scientists at the U.S. Geological Survey recently analyzed seeds stuck in the footprints to determine their approximate age, ranging from around 22,800 and 21,130 years ago.

Most scientists believe ancient migration came by way of a now-submerged land bridge that connected Asia to Alaska. Based on various evidence — including stone tools, fossil bones and genetic analysis — other researchers have offered a range of possible dates for human arrival in the Americas, from 13,000 to 26,000 years ago or more.

The current study provides a more solid baseline for when humans definitely were in North America, although they could have arrived even earlier, the authors say. Fossil footprints are more indisputable and direct evidence than "cultural arti-

facts, modified bones, or other more conventional fossils," they wrote in the journal *Science*, which published the study Thursday.

"What we present here is evidence of a firm time and location," they said.

Based on the size of the footprints, researchers believe that at least some were made by children and teenagers who lived during the last ice age.

David Bustos, the park's resource program manager, spotted the first footprints in ancient wetlands in 2009. He and others found more in the park over the years.

"We knew they were old, but we had no way to date the prints before we discovered some with (seeds) on top," he said Thursday.

Made of fine silt and clay, the footprints are fragile, so the researchers had to work quickly to gather samples, Bustos said.

"The only way we can save them is to record them — to take a lot of photos and make 3D models," he said.

Earlier excavations in White Sands National Park have uncovered fossilized tracks left by a saber-toothed cat, dire wolf, Columbian mammoth and other ice age animals.



Kim Duncan's three adopted daughters, from left, Shalyn, Shyanne and Shelbi, sit smiling with their watermelon in the summer heat. (Courtesy photo)

Nancy Marie Spears
Gaylord News

Cetan Sa Winyan, director of the American Indian Movement's Indian Territory Oklahoma chapter, said all tribes -- not just the four already petitioning the U.S. Supreme Court -- should stand together against potential changes to the Indian Child Welfare Act in a case the court has been asked to review.

"They closed the boarding schools and opened up CPS (Child Protective Services), but it's the same thing -- they're still coming in and taking our children," Winyan said.

The ICWA was enacted in 1978 to help keep Indigenous children in Indigenous homes. In ICWA cases, the first preference for placement is that the child go to an extended family member, even if the relative is non-Native. Second preference is someone within the child's tribe; third preference is another tribe.

The Cherokee Nation of Oklahoma, the Oneida Nation of Wisconsin, the Morongo Band of Mission Indians of California and the Quinault Indian Nation of Washington are petitioning the Supreme Court to request that the bill remain intact.

The state of Texas is challenging the constitutionality of ICWA, claiming it's a race-based system that makes it more difficult for Native kids to be adopted or fostered into non-Native homes. Another argument is that the law commandeers states too much, giving federal law imbalanced influence in state affairs.

A Supreme Court response to the tribes' petition and the petition filed by the plaintiffs is due Oct. 8.

Tribes and advocates argue that ICWA is culturally- and politically-based, not race-based, because tribal nations have political status as sovereign governments under federal law.

Cherokee Nation Deputy Attorney General Chrissi Nimmo said the tribe will put all the resources it has into making sure ICWA is protected.

"ICWA attempts to keep children connected to their tribe ... and an attack on that is absolutely an attack on tribal sovereignty," Nimmo said.

The bill was enacted to quell the disproportionately

high rate of Indigenous children's removal from their traditional homes, culture, language and dress. Before ICWA passed, 25 percent to 35 percent of all Indigenous children were being forcibly "assimilated" from intact Indigenous family structures to predominantly non-Indigenous homes.

"There was this bias that would lead to children being placed in foster care for things that weren't abuse or neglect but things mainstream social services didn't understand," Nimmo said.

Te'Ata Loper, partnership grant coordinator for the Oklahoma Indian Child Welfare Association, said ICWA is "vital to the continuation of our tribal nations and tribal families" and is optimistic the court will maintain tribal sovereignty given the legal precedent found "in countless Supreme Court case decisions."

The Oklahoma Indian Child Welfare Association is a nonprofit supporting Indigenous families and children by providing advocacy, education, training and collaboration with Oklahoma tribes and partner agencies.

AIM Indian Territory also provides a support system for tribal families trying to navigate the child welfare system. Winyan said the organization has been working to educate Oklahoma tribes about what's been happening with ICWA in the courts.

She knows some don't understand the politics of it, or the severity, but Winyan said many can understand ICWA's impact when it's compared to the boarding schools era.

"It's just another form of saying, 'Kill the Indian, Save the Man,'" she said. "It hasn't changed."

One mother from the Cherokee Nation has seen the impacts Indigenous children face when raised in non-Indigenous homes.

Kim Duncan adopts and fosters children through the tribe. She and her husband, also an enrolled Cherokee citizen, became certified to foster and adopt in December 2017 and shortly thereafter took in two girls who were also Cherokee.

The girls, then ages 9 and 10, had gone through six different non-Indigenous homes between Dec. 13 and Dec. 28 of that year, by the time Duncan and her husband became their seventh and final home.

"The other six homes before us completely shut down and said, 'we don't want any more kids,'" Duncan said. "That's how traumatic it was ... They were probably the hardest two we've ever taken in and we ended up adopting them, and they are totally different kids now."

Duncan said leaving the Indian Child Welfare Act as it is would mean that Indigenous children like hers would still get to grow up in homes where they are surrounded by people that not only sometimes look like them but speak their language, understand their culture.

A non-Indigenous home, she said, just can't provide those needs to Indigenous children.

Duncan said when they made a home for their two girls, they were immediately drawn to Duncan's husband because he was perhaps a familiar -- darker -- face.

"They just related to him more," Duncan said. "My children are darker-skinned, most of them, and they related to them."

Duncan has fostered 14 children since 2017 and adopted three of them.

"People that are non-Indian are not as passionate about keeping the language strong, the culture strong," Duncan said. "If we allow our Indian children to be adopted by non-Indian homes, we're going to lose it."

ICWA applied in the adoption of Jennifer Bailey's now 7-year-old Cheyenne daughter. Bailey is a member of the Cheyenne and Arapaho Tribes.

The birth mother, Bailey said, walked away from the adoption agency and chose she and her husband to raise her child because the child and Bailey were of the same tribe.

Bailey said she's concerned that changing ICWA would lead potentially to long-term impacts on culture and language preservation, because it will keep Indigenous children from staying connected to their history and ancestry.

Nimmo said if ICWA is ruled as unconstitutional, as "race-based," it would open the door to dismantling other Indigenous laws using that argument.

"Nothing else that we deal with as tribal people -- land doesn't matter, money doesn't matter, language doesn't matter, artifacts don't matter if we don't have future generations," Nimmo said.

Tesla opens store on Native land



Tesla owners, Tesla employees and local political leaders gather at the service bay doors during an event on Sept. 9, 2021, to celebrate a partnership between Tesla and the Nambé Pueblo after the electric car company repurposed a defunct casino into a sales, service and delivery center near Santa Fe, N.M. Tesla has opened a store on tribal land in New Mexico, sidestepping car dealership laws that prohibit car companies from selling directly to customers. (Jim Weber/Santa Fe New Mexican via AP)

Cedar Attanasio
Associated Press

NAMBÉ, N.M. — Carmaker Tesla has opened a store and repair shop on Native land for the first time, marking a new approach to its yearslong fight to sell cars directly to consumers and cut car dealerships out of the process.

The white-walled, silver-lettered Tesla store, which opened last week, sits in Nambé Pueblo, north of Santa Fe, on tribal land that's not subject to state laws.

The electric car company can only sell and service its vehicles freely in about a dozen states, while it faces restrictions in others. Some, like New Mexico, ban Tesla from offering sales or repairs without going through a dealership. In January, the company struck a deal with Michigan to resolve a 2016 lawsuit, a symbolic victory that allowed it to sell in the backyard of the nation's largest carmakers.

Supporters of Tesla say the shop in New Mexico marks the first time the company has partnered with a tribe to get around state laws, though the idea has been in the works for years.

From Oklahoma to Connecticut and other states, consumers can't buy Teslas because the company won't partner with dealerships and hasn't been successful in winning over the courts or lawmakers to allow its direct sales model.

"These states have lots of sovereign Native American nations in them that could be interested in Tesla," said Brian Dear, president of the Tesla Owners Club of New Mexico. "I don't believe at all that this will be the last."

Supporters say dealership laws protect middle-class jobs and force dealerships to compete, lowering prices. Critics say people can get information online and direct sales would lower costs.

New Mexico, Alabama, and Louisiana have the strictest bans, barring Tesla from both operating dealerships and repair shops. That makes repairing a Tesla more expensive and more of a hassle. Owners have to get their cars serviced in neighboring states or through traveling Tesla technicians who fix problems with what they have in a van.

The New Mexico Tesla shop, built on the site of a former casino, is nestled between two gas stations along a highway about an hour and a half north of Albuquerque, where most of the state's Tesla owners live, Dear said.

While sales are prohibited in neighboring Texas — where the company plans to make its pickup trucks next year — repair shops are allowed. New Mexico Tesla owners have been traveling to El Paso, Texas, or other out-of-state cities to get repairs.

To buy a Tesla, they have to drive hours to pick them up or pay thousands of dollars to have them shipped.

"We drove a gas car — Volvo station wagon — to Denver and then I was the 'lucky one' who got to drive the gas-powered car back," said Howard Coe, a filmmaker who works for a laboratory in Los Alamos, New Mexico, about 30 minutes from Nambé and about five hours from the nearest Colorado Tesla store.

Coe drove his wife's Tesla sedan to the new store in Nambé on Tuesday to ask if an SUV he ordered can be delivered there. The store told him it's not accepting deliveries for the foreseeable future and won't do repairs until later this month.

Tribal officials who brokered the deal over a two-year period say it lines up with business interests and cultural values like caring for the environment.

The tribe "has the responsibility to the land where we have resided for over 1,000 years," said Carlos Vigil, president of the Nambé Pueblo Development Corpora-

tion, calling Tesla's service center "a renewable business that lines up with our belief system."

Car dealership advocates say they respect the tribe's decision but that they hope customers will buy electric cars from companies that follow state rules, arguing dealerships compete to lower prices and can service vehicles in more parts of the state.

"We have competition, we have the expertise, we're in your local communities," said Ken Ortiz, president of the New Mexico Automotive Dealers Association. "We contribute to the taxes."

New Mexico has tax treaties with the tribe for sales, gambling and gasoline taxes. But tribal and state officials say it's unclear if Tesla will have to pay vehicle sales taxes or how the revenue would be split between them.

Tesla, which dissolved its public relations department and generally doesn't answer media inquiries, did not respond to a request for comment.

In response to a Tweet complaining of wait times in the Northeast last month, CEO Elon Musk wrote, "Tesla will expedite service center openings."

The electric version of Ford's F-150 pickup has also turned heads.

The pickup, announced earlier this year, looks much like its wildly popular gas-powered version. Yet the resemblance is deceiving. With its new battery-powered truck, Ford is making a costly bet that buyers will embrace a vehicle that would help transform how the world drives.

Branded the F-150 Lightning, the pickup will be able to travel up to 300 miles per battery charge, thanks to a frame designed to safely hold a huge lithium-ion battery that can power your house should the electricity go out.

A check in: Six months as Interior Secretary

*Interior Secretary Deb Haaland talks missing Native people, boarding schools and climate change in six month update *Corrected*



Interior Secretary Deb Haaland in her office welcoming the department's new law enforcement task force to ensure the department "implements the highest standards for protecting the public and provides necessary policy guidance, resources, and training." (Photo courtesy of Interior Secretary Deb Haaland via Twitter)

Aliyah Chavez
Indian Country Today

The leader of the U.S. Department of Interior says the agency is pushing the priorities of President Joe Biden's agenda "rapidly," citing moves to build a clean energy future while working to advance the needs of Indian Country.

Secretary Deb Haaland, Laguna Pueblo, held a news briefing with 10 reporters on Thursday to discuss the progress of her federal agency. Indian Country Today was the only Indigenous publication represented in the nearly 45-minute briefing.

September marks six months since Haaland took over as the leader of the Interior — a historic move that made her the first Native person to serve as a Cabinet secretary.

For Native communities, Haaland cited her work to restore tribal homelands, address the missing and murdered Indigenous persons crisis, investigate federal boarding schools, and to mitigate damage of climate change to tribal nations.

This week Haaland said she reflected on the tragic death of 22-year-old Gabby Petito, a White woman whose body was found in Wyoming following a massive search from federal agencies.

"Anytime a woman is assaulted, kidnapped or goes missing, my heart breaks. I want justice for all of these cases, and I believe that every single person deserves to feel safe in their communities," Haaland said.

Haaland said she feels like it's her job to raise the issue of missing and murdered Indigenous people in light of Petito's case, a media frenzy that caught national attention.

She is doing "everything" to promote public engagement on the "very important issue" of missing Native people, she said, citing her work to create a unit in the Interior to investigate and address these cases.

"My heart goes out to so many Indigenous women ... whose families have endured this for the last 500 years," Haaland said. "Hopefully the folks who are writing the news and broadcasting the news will understand that these women are also friends, neighbors, classmates, work colleagues."

On the topic of federal Indian boarding schools, Haaland said the department is actively investigating the scope of the historic trauma.

The investigation is identifying boarding school facilities, locations of possible child burial sites and the identities of such children. Her agency is currently compiling decades of records.

She says the Interior is also building a framework for engaging with tribal nations and survivors. This fall, authorities will begin tribal consultations to discuss how to protect and share information about these findings.

A final written report on the scope of boarding schools in the U.S. is expected next year.

The report will "serve as a basis" for the rest of the agency's work to bring justice to families and victims.

On climate change, Haaland announced that \$14 million will go to tribes who are being forced to be relocated as a result of melting sea ice, degrading permafrost, coastal and river erosion, extreme precipitation, flooding, wildfires and other extreme weather events.

In a recent trip to the Quinault Nation in Washington state, Haaland said she saw the effects of this firsthand.

Haaland said moving forward, she is urging lawmakers to send the proposed bipartisan infrastructure bill to the president's desk to continue forward with other infrastructure projects that have not yet been addressed.

Haaland was confirmed by the U.S. Senate on March 15.

9/24 correction: President Joe Biden's name was misspelled in a previous version of this story.

Drought-hit Colorado River projections grow more dire



Lake Mead is the largest reservoir on the 1,450-mile Colorado River, which serves millions of people in the Southwest. (Photo by Jordan Evans/Cronkite News)

Associated Press

FLAGSTAFF, Ariz. — The U.S. government released projections that indicate an even more troubling outlook for a river that serves 40 million people in the West.

The Bureau of Reclamation recently declared the first-ever shortage on the Colorado River, which means Arizona, Nevada and Mexico will get less water than normal next year. By 2025, there's a 66 percent chance Lake Mead, a barometer for how much river water some states get, will reach a level where California would be in its second phase of cuts. The nation's most populated state has the most senior rights to river water.

While the reservoir on the Nevada-Arizona border is key for those three lower Colorado River basin states, Lake Powell on the Arizona-Utah border is the guide for Colorado, New Mexico, Wyoming and Utah in the upper basin. Smaller reservoirs upstream of Lake Powell have been releasing water into the massive lake so it can continue producing hydropower. But any bump from the releases that started this summer isn't factored into the five-year projections, the Bureau of Reclamation said.

The agency's projections show a 3 percent chance Lake Powell will hit a level where Glen Canyon Dam that holds it back cannot produce hydropower as early as July 2022 if the region has another dry winter.

"The latest outlook for Lake Powell is troubling," Wayne Pullan, the bureau's director for the upper basin, said in a statement. "This highlights the importance of continuing to work collaboratively with

the basin states, tribes and other partners toward solutions."

Lake Powell and Lake Mead, the largest man-made reservoirs in the U.S., largely rely on melted snow. They have been hard hit by persistent drought amid climate change, characterized by a warming and drying trend in the past 30 years.

Both have dipped to historic lows. The lakes had a combined capacity of 39 percent on Wednesday, down from 49 percent at this time last year, the Bureau of Reclamation said.

The seven states that rely on the Colorado River signed off on a drought plan in 2019 to help prop up the lakes by voluntarily contributing water. All agree more needs to be done and are discussing what will replace a set of guidelines for the river and the overlapping drought plan when they both expire in 2026.

The federal government also has formed a working group.

The Bureau of Reclamation's five-year projections are meant to help water managers better plan for the future using the best available data, said Jacklynn Gould, who oversees the lower basin for the agency. Its August projections are what determine water deliveries to the states.

The agency says there's a 22 percent chance that Lake Mead will drop to an elevation of 1,000 feet above sea level in 2025. Federal officials have said water would become inaccessible to states downstream at 895 feet, often referred to as "dead pool."

The agency that supplies water to most people in Nevada has constructed "straws" to draw water from further down in Lake Mead as its levels fall.

HEALTH

Health Coverage Helps Students Safely Return to School

(StatePoint) As a new school year kicks into gear, make sure your child is ready to safely return to in-person learning and extracurricular activities. This means being on top of routine medical visits and ensuring they are protected against vaccine-preventable diseases (like measles and mumps). While parents may have delayed their children's vaccinations and preventive care due to the COVID-19 outbreak, medical offices and clinics are taking extra steps to see children safely during this time. Call to schedule an appointment today. And if your child is 12 years or older and hasn't received their COVID-19 vaccine yet, talk to their doctor about getting it as soon as possible. If your children don't currently have health insurance, it is not too late to get them covered!

Nationwide, millions of school-aged children and teens qualify — and are enrolled — in free or low-cost health coverage through Medicaid and the Children's Health Insurance Program (CHIP). These health programs can provide vital access to care, including well-child visits and vaccinations, to keep students focused on learning and give parents the peace of mind that comes with knowing their children are covered inside and outside the classroom. The start of the school year is a good opportunity to catch up on important well-child visits and ensure children are up-to-date on their immunizations. Vaccinations, such as those for seasonal influenza, measles and mumps, are particularly important this year, and are covered for children by Medicaid and CHIP. Not only can routine vaccinations, as well as the COVID-19 vaccination, protect children from getting sick and developing serious complications, they can also protect others who may be vulnerable to serious illness, such as babies and other young children, older people, and people with pre-existing health conditions.

Studies have shown that academic performance and health insurance go hand in hand. Children who have health coverage miss fewer classes and perform better in school than those who are uninsured. But

health coverage doesn't just benefit students. Fewer missed days of school also mean fewer missed days of work for parents. With health coverage, children can get the routine and emergency care, immunizations, check-ups, eye exams, dental visits and mental health services they may need to fully participate in school and remain engaged in class. Health coverage also provides access to important care if children get sick or injured.

Medicaid and CHIP provide free or low-cost coverage for eligible children and teens up to age 19. Eligibility is dependent on household size and income and varies by state. States have different income eligibility rules, but in most states, children with family income up to \$50,000 per year (for a family of four) may qualify for Medicaid or CHIP. In many states, family income can be even higher and children can still qualify. Young people up to 21 may be eligible for Medicaid. And if your family is currently receiving the monthly child tax credit, this does not affect your ability to qualify for Medicaid and CHIP. Additionally, the Department of Homeland Security will not consider applying for or receiving Medicaid or CHIP when making a "public charge" determination (with one exception for individuals who are institutionalized for long-term care (such as nursing facility residents or residents of mental health institutions) and are receiving Medicaid coverage for their institutional services). This means that having Medicaid or CHIP will not affect someone's chances of becoming a Lawful Permanent Resident or U.S. citizen. Enrollment in Medicaid and CHIP is open all year, and, once your child is enrolled, health coverage must be renewed annually.

You can apply online, over the phone, by mail or in-person with your state's Medicaid or CHIP agency or visit the "Find Coverage for Your Family" section on [InsureKidsNow.gov](https://insurekidsnow.gov). For more information, call 1-877-KIDS-NOW (1-877-543-7669).

Information provided by the U.S. Department of Health & Human Services.



Native American Disability Law Center Benefits Enrollment Center

Are you living on a fixed income? Are you over 65 or an adult (21+) with a disability? We may be able to assist you.

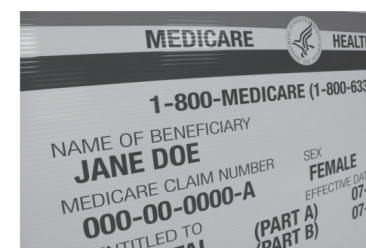
You may qualify for programs that can help pay for food, medicine, and utilities.

We will do a BenfitsCheckUp screening to see if you are eligible for benefits.

It's easy. It's free. And it's completely confidential.



**You may be eligible for one or more of the following programs:
Medicare, SNAP, LIHEAP, Medicare Savings Programs (MSP), and Prescription Part D**



For more information call
Benita McKerry at (505) 635-9926
Valarie Johnson at (505) 566-5880

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